1:Sanders Z-5\4 (1952-1959) 1962 EH1 Greece EH1

583 articles of clothing, such as undergarments, which the rude looms cannot [432] suitably fashion. Women have been urged since early childhood to get up at [461] break of day and work on these trousseaus for themselves or for their daughters long before it was time to go out to the fields.

[511] Most families have a common fund from which expenditures are to be [594] made for dowry items. From time to time, husbands and wives quarrel over the use of further funds for the dowry, since the man will claim that the daughter already has enough household items and linens or sufficient sovereigns, but the wife will not agree. As the girl approaches marriageable [554] age, most people in the village have a shrewd way of sizing up just what dowry she will bring, and the local girls are even roughly ranked along this [581] line. Nevertheless, in discussing the desirability of some young woman, people are quick to mention her family background, what a good worker she is, and other personal qualities which may favor her. A girl will start [883] accumulating her dowry as a serious pursuit from her tenth year on, but no final decision will be made as to the exact amount of land or money she will bring to her husband until some young man seeks her out, or the family begins in earnest to try to marry her off. Family fortunes can vary too much [584] to permit a decision of this sort very far in advance. At times, the exact amount is the subject of bargaining, for the young man may ask for whatever sum he wants and the young woman's parents will tell what they can give. If a mutually satisfactory sum is reached, then the engagement is announced.

[464] In those villages where there are active contacts with some city, the [454] family may find it necessary to send a daughter there to help earn her dowry (for instance, if there are three daughters in a family). As early as eight years of age, she may be sent to some relatives and gradually accumu- [426] late a sufficient sum from her meager wages. Some parents may borrow money for the dowry from some richer relative without interest, but seldom from outsiders. If necessary, too, they may sell some land to get the re- [626] quired amount. Now and then a well-to-do man may arrange to marry a [183] girl without demanding a dowry and this gives the village something to talk about for quite a while. Or some young men were encountered, particularly in the Peloponnesos, who fall in love with a girl and then try to find out a way to get a house built even though the girl has no dowry. Such variations illustrate that, even in a society with patriarchal overtones, one finds in rural Greece the belief that "love will find a way," whether it means persuading recalcitrant parents to give their permission or accumulating the wherewithal to buy a house so one can marry. And although there are [602] mercenary overtones to any dowry agreement, it is the general rule that parents are trying to look out for their daughter's welfare to the best of their ability, that they are anticipating the in-law relationships — very important in Greece — with the parents and relatives of their daughter's husband.

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

reply is commonly *"Amesos!"* "Immediately!" or *"Eftasa!"* "I have arrived already!" These answers are forms only; younger children often set out at a run; others proceed at whatever pace pleases them at the moment. But the significance of these phrases for us is that *"gligboro"* is never used by a younger person to an older one.

These expressions of deference, on the one hand, and of imperiousness, on the other, are outward signs of noncompeting relationships, because each age group and, by extension, each social status has rights, duties, and obligations, with one set of these shading gradually into the other with sufficient separation so that a complementary rather than a competing relationship predominates. Preschool children are expected to learn what elders in all categories teach them and otherwise have few responsibilities. School children, both boys and girls, take on the burdens of life, because their success in school is a matter of vital concern to themselves and their families. During school holidays school children from ages seven to twelve are expected to help with farm work. When they have finished elementary school the children consider themselves adult (they said so in a set of essays we asked them to write on what they wanted to do when they were grown) and expect to contribute to the welfare of their families, either by taking on more and more responsibilities on the farm, or by apprenticeships to trades. This is the period in which comradeship is most possible. Each boy tends to have one other boy as a friend and companion. They visit festivals together, go to the coffeehouse, and play cards together. Girls have less opportunity for free movement and are more likely to sit and work with their age companions in neighborhood work groups. Whatever work these older boys and girls do on the farm is supervised by their elders, and the supervision is accepted. Nevertheless, as explained already, each person has the right to contribute his suggestions and advice, and although a father or older man has the right to make the final decision, he rarely chooses one that will anger his younger assistants.

Here again, the young people work in a complementary relation with other members of the family; their goals are the same as those of their elders—to do well so that a good marriage can eventually be arranged—and the various means by which to achieve these goals are not in dispute. In spite of the rapid and accelerating technological and material changes in the village since the end of World War I, these changes have not led to conflicts between the generations. As earlier chapters have indicated, old people are basically no less "progressive" than their juniors; young and old continue to agree on the goals and on the means to achieve them as they change, and each has his part to play in the achievement of the approved ends. The grandparent generation joins with the rest.

Once the young people have married, they either continue as farmers in the household of their parents and gradually take over more of the supervision of the work, or work separately as a new elementary family. Therefore, to return to our original remark, the agonistic quality is not characteristic of relations between the generations.

The kind of competition we have been describing as agonistic does not prevail between the sexes in Vasilika. Men and women are considered far too different from each other for that.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

women) afford a systematic course of instruction in Christian doctrine and practice for boys and girls between the ages of nine and twenty-two. These children have all, it must be borne in mind, been full communicant members of the Church since infancy. There are no confirmation classes in Greece, and, within the new movements at least, the period of adolescence, when so overwhelming a proportion of our own children lose all vital contact with the Church, is commonly that at which the young Greek Christian begins to play an active part in the life of his local community.

The size of the catechetical schools, even in the provincial towns of northern Greece (where such schools were not founded until the late 'thirties and had hardly established themselves when these districts were overwhelmed by foreign occupation and Communist sedition) is often quite staggering. The figures for the town of Kilkis—a few miles north of Salonica and the scene of some of the bloodiest massacres of the whole war—may serve as an illustration. During the year 1948–49, when the war with the Communists was at its height, membership of the catechetical schools was as follows:

	Boys	*Girls*
Junior schools	782	696
Middle schools	165	180
Senior schools	55	77
Young workers	123	293
	1125	1246

These are the figures for a Macedonian market town whose pre-war population scarcely exceeded 7,000. Even allowing for the fact that several hundreds of the children belonging to the catechetical schools in 1948–49 were refugees from the villages of the diocese, they show the astonishing development of these new Christian schools within a bare ten or eleven years.

Remarkable as these figures may seem they are by no means exceptional. All over Greece catechetical schools have sprung up as it were overnight and multiplied with incredible rapidity, despite the lack of trained leaders. At Kilkis the metropolitan had the assistance of one priest-theologian. In the adjoining diocese of Siderokastro, where the bishop had only a seminary-trained preacher to help him, and where

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

794 [162] [793] catechetical schools were in September, 1949, quite a recent innovation, membership of the schools, in a town considerably smaller than Kilkis, had already risen to 957 and was increasing rapidly. In and around Salonica the number of catechetical schools under the supervision of the Zoë Brotherhood rose from less than thirty in 1942 to 170 in 1949.

The catechetical school normally meets every Sunday, and the teaching is based on one of the two courses now in circulation—the first issued by the Zoë Brotherhood, the second (only recently published) by the official Home Mission. While the parallels with our own Sunday Schools and 'catechisms' are evident, these Greek schools have a character which is all their own. Particularly impressive is the stimulus which is given to the active apostolate of the laity. The children are from their earliest days encouraged to pull their weight in the life of the local *ekklesia*. At Verroia, in the spring of 1950, boys of nine were visiting the townsfolk and delivering letters from the *hierokeryx* of the metropolis. At Salonica, where the catechetical schools under the auspices of the Apostoliki Diakonia were normally directed by a student of the theological faculty of the university, the teacher would at the end of a lesson despatch his pupils, two by two, to call at the homes of any who through sickness or for some other cause had been unable to be present that day. When the defaulter was run to earth he would be given a brief *résumé* of the afternoon's lesson.

794 883 The catechetical schools form the base of an impressive structure still in process of creation. In describing the Christian youth movements that now flourish in almost every diocese of Greece I will start with those connected with the Zoë Brotherhood, which are the most important. The reader will recall that as early as 1877 Father Eusebius (then chaplain to the School of the Logos) was experimenting with small groups of young people and adults, and such *omades* have played an important part in the extension of his teaching and influence.

First, then, the movement known as *X.M.O.* (*Christianikai Mathetikai Omades*). This is made up of selected members of the catechetical schools between the ages of fifteen and eighteen. Its members try to bring others to the catechetical schools, to spread sound sacramental teaching, to distribute Christian publications and generally to set a high standard of conduct by their example. Each group consists of from fifteen to twenty members, meets once or twice a week and is led by an undergraduate (at any rate in Athens and Salonica).

These student-leaders are drawn from another youth organisation

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

known as the 'Christian Union of Students', or *X.Φ.E.* (*Christianiki Phoitetiki Enosis*), founded in 1933, membership of which is confined to undergraduates of the two universities. The movement is sub-divided into 'circles' which meet every week for Bible study. Members of this organisation often preach in village churches in the vicinity of Athens and Salonica, and teams of students undertake missions in the country dioceses. About 1946 there was created a further youth movement, the 'Christian Union of Young Workers' (*Christianiki Enosis Ergazomenon Neon*, or *X.E.E.N.*) This had spread to most of the chief towns of Greece within three years of its foundation and is growing fast. It is organised in factories and workshops much as *X.Φ.E.* in the universities, in 'circles'—one would be tempted to say 'cells' had the word not acquired associations which would be misleading in the present context. The age limits for this movement are seventeen to twenty-five. Many of its members are at present serving in the army.

These three youth movements, *X.M.O.*, *X.Φ.E.*, and *X.E.E.N.*, are all under the direction of the Zoë Brotherhood. Amongst other organisations for young men and girls, too numerous to describe in detail, several demand special mention. I have already referred to the 'Christian Union of Young People' (*X.O.N.*) that flourishes in the Piraeus. From the movement of Father Angelos Nissiotes there has sprung up in recent years a 'Student Christian Association' which meets every week under the guidance of Professor Bratsiotes, for the study of the Bible. Membership of this extremely lively group is confined to university men and women: it includes some of the ablest of the younger theologians, and has taken the lead in co-operating with the Oecumenical Institute in Switzerland and with the World Student Christian Federation.

Other vigorous youth organisations are to be found attached to several parish churches in Athens—notably at the church of the Prophet Elias, Pankrati, where the then Archimandrite Timothy Matthaiakes (now assistant bishop of Salonica) built up an extremely interesting movement—while many a provincial town has become a centre for similar activities.

It would, however, be a mistake to suppose that membership of the voluntary movements is confined to young men and girls. Their scope is far wider. As a lay theologian of the Zoë Brotherhood once said to me, it is scarcely an exaggeration to claim that the various Christian unions now make provision for every man or woman from the cradle to the

/8 cont./

Since the refugees settled the village changed its external and internal appearance. The pond in the center of the village was filled up with 1400 cubic meters of dirt. It was fenced and a war memorial monument was erected in the center of it. Many shrubs were planted /9/ and the acacia trees surround the whole park. Once a bathing spot for the lazy buffalo, it has become now a rendezvous place for the youth of the village. The refugees were not satisfied with the well water and through personal work brought running water to the village from the nearby hills. A large fountain was built in the square of the village and two more smaller ones in the neighborhoods. As soon as the water came to the village, at the inauguration ceremony, the village changed its name from Armoutchi (Pear bearing) to Megali Vrisi (Big Fountain).

Many of the Turkish houses were torn down and new houses with better roads and aesthetic appearance were put up. The whole village is covered with huge elm trees. The South Western part is occupied by the Thracians and the North by the Caucasians.

The Thracians are the only refugees who changed their homes for four times in less than 10 years and this last one may be the fifth. They are so discouraged in building big houses and leaving them every time to the enemy to destroy them that they all decided to erect one room houses with mud walls and ceiling made out of reeds. The cost of the material does not exceed more than $18 to $25. One of them once told me, "I left enough big houses to the enemy who destroyed them. This time I am going to destroy it before he comes in." When I laughed /10/ at his last remark, he shook his head and said. "You are too young yet to know the Balkans." No, I think he was right. Every Thracian family can carry everything they have on their backs. They simplified their lives, having only those things that are the most essential.

178
361
367
[211]
[883]
178
[312]
[103]
[527]
[342]
[247]
[621]
167
342
722
511
[435]

/21 cont./ The

one crop farming in most cases develops many economic and social difficulties. The peddlers of finished goods in the villages absorb a large part of the trade. Usually in exchange for their goods they get live poultry and eggs.

The biological function. The morals are very strict in the village. In the grammar school the children are /22/ together but after the age of 15 one seldom finds boys and girls playing together. Only the close relatives have an approved right to dance with a girl or walk with her to the market. The boys get married at from 18-25 and the girls from 15 to 20 years of age. The period from 15 to 20 is spent by the girl in preparing her dowry. She is busy at the loom or in embroidery with the needle and thread. One of the desired qualities of the girl is to have her handmade stuff. The ultimate aim of the marriage is to have children. If it happens that she cannot have a child the first year of her married life then gossip will start in the village of her inability to bear a child. Just the way a farmer thinks about a cow not calving, so do the relatives and especially the father and mother-in-law. There is no limit as to the number of the children, as long as both husband and wife are healthy. The usual belief and excuse is, "God gave them and He will take care of them." Both young men and the young women are instructed as to their duties as fathers and mothers. Birth control has no place here. Nature takes care of it. The strongest of the children survive under the conditions that are available for living. Besides, to use any method of preventing birth to a child is thought to be an immoral act. Thus out of seven to eight children in a family about five survive up to the age of six and the rest /23/ die before then.

Size of families. The size of families varies in Megali Vrisi. One finds the largest numbers among Caucasians and the smallest among Thracians. The Caucasians used to live in compound families and still they stick to this idea even though it was broken down due to the new method of distribution of land. Even today one finds as large as 25 members in the family and as low as 3 members in the family. The compound family makes farming

443
437
433
834
[872]
[602]
582
883
583
286
294
[581]
842
[521]
[867]
[165]
596
[178]
[241]